Latin to English translation of:

“EXTERMINATION OF DOGS FROM TEMPLES ACCORDING TO ECCLESIASTICAL LAWS”

Which was wrote by

URBAN GOTTFRIED SIBER.

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CANEM
E TEMPLIS EXTERMINANDUM
JUXTA LEGES ECCLESIASTICAS

OSTENDIT

URBANUS GODOFR. SIBERUS,
SACERDOS LIPS.

LIPSIAE
Sumptibus FRIDRICI LANCKISII.

EXTERMINATION OF DOGS FROM TEMPLES ACCORDING TO ECCLESIASTICAL LAWS

URBAN GOTTFRIED SIBER SHOWS PRIESTS OF LIPSIEG AT THE SCHOLARSHIP OF FREDERIC LANCKIS

TOTIUS DISSERTATIONIS COMPENDIOSA ENARRATIO.

§.1 CAnis omnium animantium & laudatissimum, & vilissimum. 2) Ob quasdem virtutes magni habetur, 3) Ob vitia multo plura ludibriis exponitur. 4) & ad ignominiam aliis inferendam adhibetur, ne Sacro quidem ordine excluso, 5) exemplo obvio, Canis in Sacrum Confessionis tribunal projecti, qua de re Speneri Consilium extat. 6.) Canis jure e templis profligatur, idque Gentium, Græcorum, Turcarum consensu 7) neque tantum ob solam spurcitiem, sed ob leges divinas, 8) quæ canem a censu focoque sacro removerunt, quod contra Jo. Clericum asseritur. 9) Rationes Spenceri de cane e Sacris Judaciis profligato non contemnendæ, 10) ideo quod Ægyptii, e quibus Judei digressi, κυνολατραι essent, 11) etsi sub Cane, cœliste sydus venerarentur. 12) Nec tamen negandum Numini occultas nobis rationes fuisse. 13) Idem Canis contemtus in Sacris novi Foederis permansit, 14) quia Christiani veteres Judæorum puritatem imitabantur, nec ullus canem comitem habebat, præter Simonem Magum. 15) Unde non verosimile, ipsos in Proseuchas suos adduxisse canes, quia id persecutionis tempore periculosum. 16) nec data pace illud esse factum, e remotione τῶν ἀλογευταμένων colligitur, 17.) elaborabant enim Præsules, ut templa sua maximam Sanctitatis opinionem haberent, 18) quo fine Consecrationes 19) & Reliquiæ Martyrum inventæ, 20) Agapæ 21) emtiones & venditiones, 22)

A COMPENDIOUS STATEMENT OF THE ENTIRE DISSERTATION.

1) The dog is both the most praised and the most vile of all animals.

2) It is esteemed for the same virtues.

3) It is ridiculed for many more vices.

4) and is used to bring shame on others, not even excluding the Holy Order,

5) an obvious example is the dog being thrown into the Sacred Confessional Tribunal, where Speneri's Council exists.

6) The dog is legally bound to temples, and that by the consent of Gentiles, Greeks, and Turks.

7) and not only because of its filthiness, but because of divine laws.

8) which removed the dog from the sacred fire and census, which is alleged against John the Cleric.

9) Speneri's reasoning about the dog being expelled from the Sacred Judaica is not to be despised,

10) because the Egyptians, from whom the Jews diverged, were [Greek word meaning dog lovers],

11) even though under Cane, the celestial star was venerated.

12) Yet it is not to be denied that the Divine had hidden reasons for us.

13) The same Dog, despised in the Sacred Scriptures of the New Covenant, remained,

14) because the early Christians imitated the purity of the Jews, and none of them had a dog as a companion, except Simon Magus.

15) Hence it is not probable that they themselves brought dogs into their Prosevchas, because that would be dangerous at the time of persecution.

16) nor is it gathered from the removal of [insert Greek word here] that this was done after peace had been granted.

17) For the Prelates were working hard to make their temples bear the greatest reputation for holiness,

18) to which end Consecrations

19) and the relics of the Martyrs were found,

20) Agapaes

21) purchases and sales,

Clericorum Conjugatorum habitationes in templo 23) & Brutorum animantium quorumvis introductio in Concilio Trullano proscripta, cujus 24) Canon explicatur. 25) Unde etiam columbæ exulare jussæ 26) & ipsi Canes Concilio Aquisgranensi proscripti, ne aræ per τὴν ἄκρασιν profanarentur, qua occasione non nulla de flagellatione altarium & statuarum per Christianos irreligiose facta, tum de Campis Caninis referuntur, & Christianus Lupus Iprensis minus commodus Canonis Interpres notatur. 27) Rationes Patrum Aquisgranensium laudantur. 28) Hinc Sacerdotibus de canibus non alendis Leges datæ, quas tamen cum S. Ludgero, & Paulo II. Pontifice transgrediuntur, de cujus canino amore Campani carmen profertur. 29) Ratio profligandi canes a S. Cæsario ostensa, non improbatur. Ostensio Crucis & magica proscriptio, qualem Constantinus apud Constantinopolitanos adhibuit rejicitur. Citatio & excommunicatio irridetur; 31) igitur mediis ordinariis canum propulsio facta, nunquam vero per Diaconos 32) sed probabiliter per Ostiarios, de quorum officio ex libris ritualibus paucis agitur. 33) In nostris Ecclesiis per conductos Canum Lorarios, quorum desidia notatur. Pragæ Bohemorum per vetulas Ecclesiæ stipendiarias isto officio sine dedecore perfuncturas.

22) the marriages of married clerics in the temple

23) and the introduction of brutes, the introduction of which was prohibited in the Council of Trullo, of which

24) the Canon is explained.

25) Hence also the common banishment was ordered

26) and the dogs themselves were prohibited by the Council of Aachen, lest the altars be profane by the shock, on which occasion not a few reports of the flagellation of altars and statues by Christians irreligiously committed, then of the Canine Fields are reported, and the Christian Wolf of Ypres is noted as a less convenient interpreter of the Canon.

27) The reasons of the Fathers of Aachen are praised.

28) Hence, laws were given to priests not to feed dogs, which, however, were transgressed with St. Ludger and Pope Paul II, about whose canine love Campanian poem is recited.

29) The reason for driving away dogs, shown by St. Caesar, is not disproved. The display of the Cross and the magical Proscription, such as Constantine used among the Constantinople people, are rejected. Summons and excommunication are mocked;

31) therefore, the expulsion of dogs was done by ordinary people, but never by Deacons

32) but probably by Doorkeepers, of whose office there is little mention in the ritual books.

33) In our Churches, by hired Dog Keepers, whose laziness is noted. The Prague of the Bohemians, by the old Church stipendiary women, will perform this office without disgrace.

I.

INter omnia prope animantia vix ullum deprehendas, quod tantam vel laudis vel vituperii ignominiæque materiam præbuerit, atque CANIS: quorum illud ex vigilantia, fidelitate, fortitudine, obſequio, adulatione, & veluti quodam rationis uſu: alterum ex impudentia, inhoſpitalitate, ſalacitate, impuritate, ſordibus, rabie factum fuiſſe, certo credi debet.

De Canibus Johannes Cajus Anglus libellum lectu dignum compoſuit, qui nuper Londini cum Thomæ Johnſonii libello de Cura Canum una cum Gratio & Nemeſiano Fracaſtoris carmine paſtoritio, quod inſcribitur Alcon, editus eſt An. 1700. Ceterum quæ ad Canum naturam pertinent accurate pariter, copioſeque exhibet Samuel Bochartus Hieroz. T. I. p. 683. e quo unicum illud fidelitatis caninæ exemplum promo: Hodie Lutetiæ Pariſiorum vivit canis, qui Domini in S. Innocent cœmeterio ſepulti tumulo jam per triennium incubuit nec ullis inde blanditiis abduci potuit. Quin a nonnullis vi abſtractus & ad aliam partem urbis translatus ibique aliquandiu detentus, quam primum fuit ſui juris, priſtinam ſtationem repetiit, Domini cadaveri, ut videtur, tandem immoriturus, niſi obſtet vis major. Res, anno quo hæc ſcribo Chr. MDCLX. ideo viſa mirabilior, quod in illo cœmeterio per hyemales menſes nix fuit altiſſima, & frigus intenſiſſimum. Si de tam fidi Canis victu Lector eſt ſollicitus, ſciat locorum accolas rei novitate perculſos huic abunde proſpicere, pane & aqua ad tumulum, cui aſſidet, ſubinde miſſis. Huc usque Bochartus. Fortitudo Canum Hiſpanis contra Americanos explorata eſt, a quibus in aciem ducti, ſtipendioque dato ad prælium accenſi fuere, teſte Montaignio ſic tradente pag. 432. on leur donnoit charges non d' un mouvement ſimple, mais de pluſieurs diverſes parties au combat: come faiſoient aux chiens les Eſpagnols a la nouvelle conqueſtes des Indes,

1.

Among all the animals, you can hardly find any that has provided so much material for praise or blame and disgrace, as DOGS: of which the former, by their vigilance, fidelity, fortitude, obedience, flattery, and as it were a certain use of reason, must certainly be believed to have been made by the latter, by impudence, inhospitality, salaciousness, impurity, filth, and rabies. On Dogs, Johannes Caius the Englishman composed a book worth reading, which was recently published in London with Thomas Johnson's book on the Care of Dogs, together with the Gracious & Nemesis of Fracastor's poem Pastorio, which is entitled Alcon, in the year 1700. Moreover, what pertains to the nature of Dogs is accurately and copiously exhibited by Samuel Bochart, Hieroz. T. I., page 683. I will also introduce the unique example of canine loyalty: Today in Paris, a dog lives, who in the cemetery of St. Innocent, He had been lying on the mound of the bull for three years, and could not be persuaded to leave it by any means. Rather, he was forcibly removed by some and transferred to another part of the city, and detained there for a while, as soon as he was free, he returned to his former position, the body of the Lord, as it seems, being at length to die, unless a greater force prevented him. The thing, in the year in which this is written, 1660. was therefore seen as the more wonderful, because in that cemetery for the winter months the snow was very deep, and the cold was very intense. If the reader is concerned about the food of such a faithful dog, let him know that the inhabitants of the place, shocked by the novelty of the matter, provided him with plenty, sending bread and water to the mound where he sits from time to time. Up to this point, Bochart. The fortitude of the dogs was tested by the Spaniards against the Americans, by whom they were led into battle, and given a stipend to fight, as Montaigne thus reports, Page 432.

(French quote 1)

they were given the charge not of a simple movement, but of several different parts in combat: as the Spaniards did to dogs at the new conquests of the Indies, to whom they paid wages and shared the spoils

(French quote 1 continues on next page)

des, auxquells ils payoient de soldes & faisoient partages au butin. Et monstroient ces animaux autant d' addresses & de jugement a poursvivre & arretèr leur victoire, a charger ou a reculer selon les occasions a distinguer les amis des ennemis, comme ils faisoient d' ardeur, & d' asperite. Quo pertinet mirum Henrici VIII. Angliæ Regis factum, Carolo V. Imperatori, cum quadringentis militibus CCCC. canes in auxilium adversus Galliæ Regem mittentis, quod ex legati Anglici literis ad Poloniæ Regem refert Olaus Magni *Hist. Septent. L. XVII. C. VII. & post eum Vossius de Idolol. L. III. c. 56.*

Quod ad rationis umbram in canibus deprehensam pertinet, laudatus Montaignius *Syllogismum canis, Cæcum ducentis sistit, a Chrysippo olim observatum, tantoque artificio compositum, quasi Canis Trapezontii Scholas Dialecticas frequentarit. Ce traint purement Dialecticien, & cet usages des propositions diverses & conjoinctes, & de la suffisante enumeration de parties, vaut il pas autant que le chien le scache de soy que le Trapezonce? si ne sont pas les bestes incapables d' estre encore instruites a nostre mode.*

Inhospitalitatis argumentum mira ista ferocia præbet, quâ tum in æquales bestias, tum ea, qua in homines sibi per familiaritatem nondum cognitos feruntur. Exemplum obvium in Insula, quæ a Ferdinando de Norogna nomen accepit, satis alias commoda, omnibusque bonis abundante, sed ideo tantum inhabitabili, quod Canes Angli, vel per incuriam vel invidiam olim in ea relicti miraque fœcunditate aucti, omnes exteros ab accessu arcent. Auctor Relationis de Inquisitione Goana Cap. 41. p. 112. inquit: elle est inhabitable depuis que quelques Anglois y ont laisse de Dogves expres, au par hazard; ces animaux ont si fort multipliee, & sont devenue si cruels, & si sauvages, qu' on n' y peut plus descender; sans s' exposer au danger evident d' être devoré.

II.

E virtutum consideratione pretium existimatioque tantopere crevit, ut agmina eorum non vili tantum vulgo, sed regibus etiam Prin-

(French quote 1 continued)

. And these animals showed as much address and judgment in surviving and stopping their victory, in charging or in retreating according to the occasions to distinguish friends from enemies, as they did in ardor and asperity.

(End of French quote 1)

Which concerns the wonder of Henry VIII. The act of the King of England, Charles V. the Emperor, sending with four hundred soldiers 400 dogs to aid against the King of Gaul, which is related from the letters of the English ambassador to the King of Poland by Olaus the Great Hist. Septent. L. XVII.C.VII. & After him Vossius de Idolol. L. III. c. 56.

As to the shadow of reason detected in dogs, the praised Montaigne presents the Syllogism of the dog, the Blind of Two Cents, once observed by Chrysippus, and composed with such art, as if the Dog of Trapezium had attended the Dialectic Schools.

(French quote 2)

This purely dialectical train, and this use of diverse and conjoined propositions, and of the sufficient enumeration of parts, is it not worth as much as the dog, the scabbard of itself, as the Trapezunius? if beasts are not incapable of being yet instructed in our way.

(End of French quote 2)

As regards the shadow of reason detected in dogs, the praised Montaigne presents the Syllogism of the dog, the Blind One of Two Centuries, once observed by Chrysippus, and composed with such art, as if the Dog of Trapezium had attended the Dialectic Schools.

The proof of inhospitality is furnished by that strange ferocity, which they display both towards equal beasts and towards men not yet known to them through familiarity. An obvious example is the Island, which received its name from Ferdinand of Noronha, quite comfortable otherwise, abundant in all things, but only so uninhabitable, because English dogs, either through carelessness or envy, once left in it and increased in strange ferocity, keep all foreigners from approaching. The author of the Relation of the Inquisition of Goana, Chapter 41, p. 112, says:

(French quote 3)

It is uninhabitable since some Englishmen left some dogs there, by chance; these animals have multiplied so much, and become so cruel, and savage, that they no longer fear to descend there; without exposing themselves to the obvious danger of being devoured.

(End of French quote 3)

Principibusque cara forent, edictisque * propterea ac privilegiis defenderentur, quin ipsis etiam Sacerdotibus tanquam imitationis exemplar proponerentur.

* *Legi hac de re merentur Capitula Dagoberti, Francorum Regis, Alemannis data Cap. LXXXII. ubi sane mirandum, homini, qui canem invasorem trucidasset, jurisjurandi Religionem extortam esse, illam cædem non invidia, sed defensionis gratia perpetratam esse. Canem Sacerdotibus in exemplum sisti posse non sine sacra auctoritate dicimus: cui innitentes plurimi Patrum, istud simulacrum commendarunt. Nonnunquam etiam ipsum Numen igneam quorundam indolem sub Canis specie præfigurasse dicitur: quum Historici tradant Bernardi Clarævallensis matrem isto suo fœtu gravidam, per somnium canem album, rufo tergo notatum parere sibi visam fuisse. Cui somnio filius egregie respondit, omnium novaturientium tantus inimicus, ut quosdam etiam interque eos Abelardum, Gilbertum, Arnoldum Brixiensem temere allatrasse putetur; qua de re Franciscus Amboisius in Præfat. Op. Abelardi legendus. Idem S. Dominici matri evenisse Sodales ejus contendunt, addito, Canem ardente facula ori indita, armatum apparuisse. Atque illo emblemate tantopere adhuc exultant, ut non solum in trophæis Inquisitionis Hispanicæ, teste Limborchio accurato illius enarratore, sed omnibus etiam Dominici monasteriis præfigatur. Sunt & inter Reformatos, quibus illud canis Simulacrum ad laudes suorum explicandas placuit: unde Coccejus placidissimo alias ingenio præditus Maccovio justa faciens ejus acerbitatem isto symbolo veluti contexit. Sollicite tamen circumspiciendum, ne comparationes istas nimium extendamus, auditorumque animos, qui accendi debebant per Claudianam insipientiam in frigus conjiciamus: Id quod aliquando Ludovico Maimburgio in Collegio Claramontano Jesuitarum dicenti contigit: qui ad Pastoritium Davidis munus conversus, Canem illius mira fictione asseruit, Domino cum Goliatho decertante, Lupos interea consectatum esse: Inde ad comparationem Sacerdotum cum Canibus progressus, quatuor Canum genera prolixissime & frigidissime enarravit interque*

eos

From the consideration of virtues their value and esteem grew so much, that their race was not only dear to the common people, but also to kings and princes, and were defended by edicts* for this reason and privileges, and were even presented to the priests themselves as an example for imitation.

* The Chapters of Dagobert, King of the Franks, and of the Alemanni, given in Chapter LXXXII, deserve to be read on this subject. Where it is indeed surprising, that he who had killed an invading dog swore that Religion had been extorted, that the murder had been committed not out of envy, but for the sake of defense. We say not without sacred authority that a dog can be presented as an example to priests:

on which many of the Fathers, relying, have recommended this image. Sometimes even the fiery Deity himself is said to have prefigured a fierce nature under the form of a Dog: as historians relate that the mother of Bernard of Clairvaux, in her miserable life, had seen in a dream that she gave birth to a white dog marked with a red back. To which dream the son responded excellently, such an enemy of all innovators, that some among them are thought to have rashly brought Abelard, Gilbert, and Arnold of Brixen;

on which subject Francis Ambiosius is quoted in the Preface to the Book of Abelard. His companions contend that the same thing happened to the mother of St. Dominic, adding that a dog appeared armed with a burning torch in its mouth. And they still exult in that emblem so much that it is not only set forth on the trophies of the Spanish Inquisition, as Limborchius accurately recounts, but also on all the monasteries of Dominic.

There are also among the Reformed, who liked that simulacrum of a dog to explain the praises of their own: wherefore Cocceius, otherwise endowed with a very placid disposition, did justice to Maccovius, as it were, covering up his bitterness with that symbol. However, we must be careful not to extend these comparisons too far, and to cool the minds of our listeners, who should have been inflamed by Claudian's foolishness: This is what once happened to Louis Maimbourg, a Jesuit speaker at the Claremont College: who, turning to the role of the Shepherd David, asserted with wonderful fiction that his Dog, while the Lord was fighting with Goliath, was being pursued by Wolves in the meantime;

From there, proceeding to the comparison of Priests with Dogs, he described in the most lengthy and cold manner four kinds of Dogs, and among them he finally declared that the Jesuits were the most excellent, with the greatest mockery of those present.

See Preface. of the Defense of the translation of the New Testament printed in Mons against the Sermons of the Jesuit Father Maimbourg. p.6.

eos tandem Jesuitas esse præstantissimos maximo cum adstantium ludibrio professus est. Vid. Pref. de la Defense de la traduction du Nouveau Testament imprime a Mons contre les Sermons du Pere Maimbourg Jesuite. p. 6.

III.

Ex vitiorum obtutu contemtus emersit talis, ut abjectissimi quique mortalium, suppliciove destinati, vel projicerentur canibus vel canis gestatione omnium ludibrio * exponerentur, atque tum demum publica notati infamia crederentur, si caninæ indolis aliquid ipsis inesse commonstrari posset.

* *Mirabilis pœna Alemannis a Dagoberto Rege imposita, si cujuspiam canis hominem occidisset, neque ille mulctam pro caso solvere vellet. Omnia ostia sua claudantur, & per unum ostium semper intret & exeat, & de illo limitare novem pedes suspendatur canis, usque dum totus putrescat, & ibi putridus cadat & ossa ipsius ibi jaceant: per alium ostium non intret, nec exeat: & si canem ipsum inde jactaverit, aut per alium ostium intraverit in casam, ipsum Weregildum medium reddat. Baluz. Capitul. Reg. Fr. T. 1. p. 84. & 85.*

Militibus Domino suo fidem ex feudo debitam negantibus hanc olim pœnam fuisse dictatam Arnoldus Lubec. Chron. Slav. L. VIII. Cap. II. docet, quingentos sistendo, qui de loco perpetrati sceleris usque ad fores majoris Ecclesiæ Caniculum perferrent. Leibn. Scr. Brunsv. T. 3. p. 726.

Novum illud pœnæ genus fœminis adulterium committentibus dictavit Boleslaus Poloniæ dux finiente seculo XI. nempe ut ademta prole, canum catulos suis uberibus lactarent, teste Cromero de Rebus Polon. L. IV. indignante propterea Papebrochio in vita S. Stanislai Episcopi Cracoviensis, quamvis factum illud laude non careat, sed rationi maxime sit conveniens, impudicas, promiscuo, caninoque coitu gaudentes, caninis ludibriis destinari.

IV.

Ex Foro civili consvetudo aliis per Canis gestationem illudendi in Ecclesiam transiit, unde eos, qui partium studiis scissione facta ab

III.

From the gaze of vices, such a contempt emerged that the most abject of mortals, destined for punishment, were either thrown to dogs or exposed to the hearing of all by the dog's gesturing *, and then finally publicly branded and believed to be infamous, if any canine nature could be shown to be in them.

* A Wonderful Punishment Imposed on the Alemanni by King Dagobert if any dog killed a man, and he did not want to pay the fine for the killed one. All their doors are to be closed, and he must always enter and go out through one door, and from that limit the dog is to be suspended nine feet, until it is completely rotten, and there it falls rotten and its bones lie there: it must not enter or go out through another door:

and if he throws the dog himself from there, or enters the house through another door, he must pay Weregild himself [Blood Money}. Baluz. Capitul. Reg. Fr. T.1.p. 84 & 85.

Arnoldus Lubec. Chron. Slav. L. VIII. Cap. II. teaches that a punishment was once imposed on soldiers who denied their Lord's loyalty due to their feud. Chron. Slav. L. VIII. Cap. II. teaches, by stopping five hundred, who would carry a dog from the place of the crime committed to the doors of the greater Church. Liebn. Scr. Brunsv. T. 3. p. 726.

This new kind of punishment was imposed on women who committed adultery by Boleslaus, Duke of Poland, at the end of the 11th century. namely, that they should suckle the puppies of dogs at their breasts, as Cromer de Rebus Polon testifies. L. IV. Papebrochius was indignant at the instigation of St. Stanislaus, Bishop of Krakow, although that act is not without praise. but it is most fitting for reason that the shameless, enjoying promiscuous, canine intercourse, should be destined for the mockery of dogs.

ab aliis dissentirent, a rerum potentibus hac contumelia notatas legimus.

Augustinus Hipponensis L. 3. Cap. VI. contra Parmeniani Epistolam ostendit, Salvium Membresitanum Maximianistam, a Primianistis hoc dedecore affectum, ut ejus cervici canum mortuorum cadavera colligarent, atque tanta ratione dedecoratum saltare cogerent. Quod quanta cumignominia fuerit conjunctum ipse Augustinus effert: Thuscorum tyrannorum commemoratur antiqua crudelitas, qui mortua vivis, sed humana humanis corporibus conjungebant: canina vero humanis, & hac episcopalibus membris, nescio utrum quisquam se vel legisse vel audisse unquam commemoret. Hujus ignominia memoria adeo Augustinum afficiebat, ut eandem denuo L. IV. contre Cresconium repeteret: Capto seni mortuos canes alligaverunt in collo, & sic cum illo quantum libuit saltaverunt. Hoc si vellem exaggerare dicendo, nonne fortasse hanc pœnam vix tormentis Regum Etruscorum comparandam esse monstrarem. Nonne homo senex, si duobus sibi suppliciis, unde unum subeundum esset, propositis, non potius hæreret cadaveribus hummanis, quam saltare eligeret cum caninis? De Gothis certum est, eos ob Arianismum toleratum propagatumque ab Orthodoxis Canes Gothos appellatos esse, quod dicterium, lingua popularis, pernicitati opitulatura, in Cagotos mutavit aut potius detruncavit. Vid. Sandii Nucl. Hist. Gal. p. 431. Paschasii Disquis. de Gallia L. 8. c. 2. & Petrus de Marca Hist. Bearnii L. 1 c. 16. ubi eos Agots appellat; quos Aubineus Hist. L. 2. c. 8. in Capots, s. Capotos. mutavit. Addatur Greg. Naz. Orat. XXVIII. qua Canes dicuntur, qui illicitis artibus ad Præsulatus prorepserant Non est prætereundum hoc loco Pontificiorum odia in Reformatæ Sectæ socios olim ita exarsisse, ut occisos, canibus ad devorandum projicerent, mox ipsos canes, quasi aliquid hæreticæ labis contraxissent, interficerent, cujus rei Exemplum Aubigneus Hist. Univers. L. XI Cap. 18. sequentibus profert: Le Sieur de Mouvans eté massacré a Draguinau en Provence en haine de sa Religion & son coeur ayent eté jetté aux chiens, en assomma en suite ces memes chiens, comme heretiques, parce qu'ils avoient fait difficulté d' en manger.

IV.

From the civil forum, the custom of mocking others with the dog's gesticulation passed into the Church, whence we read that those who dissented from the studies of the parties, made by others, were marked by this insult by the powerful.

Augustine of Hippo L. 3. Cap. VI. against the Epistle of Parmenianus shows that Salvius Membresitanus, a Maximianist, was subjected to this disgrace by the Primianists, so that they tied the corpses of dead dogs to his neck, and forced him to dance, disfigured by so much reason.

Augustine himself emphasizes how much disgrace it was connected with:

The ancient cruelty of the tyrants of Thessaly is mentioned, who joined dead but human bodies to human bodies: but canine to human, and secondly episcopal members, I do not know whether anyone ever recalls having read or heard of it. The memory of this disgrace so affected Augustine, that he again L IV. against Cresconius he would repeat:

They tied dead dogs to the neck of an old man, and danced with him as much as they pleased. If I wanted to exaggerate this by saying, would I not perhaps show that this punishment is hardly comparable to the tortures of the Etruscan kings. Would not an old man, if offered two kinds of punishments, of which one must be endured, not rather cling to human corpses than choose to dance with dogs? Of the Goths it is certain that they were called Canes Goths because of Arianism tolerated and propagated by the Orthodox, which dictum, popular language, aiding perversity, changed into Cagots or rather cut off. See Sandii Nucl. Hist. Gal. p. 341. Paschasii Disquis. de Gallia L. 8. c. 2. & Petrus de Marca Hist. Bearni L. I. c. 16. where he calls them Agots; whom Aubineus Hist. L. 2. C. 8 in Capots. S. Capotos. Changed. Add Greg. Naz. Orat. XXVIII. which are called Dogs, who by illicit arts crept up to the Presbytery. It is not necessary to pass over at this place that the hatred of the Pontiffs for the members of the Reformed Sect once so inflamed that they would throw the slain to the dogs to devour, and then the dogs themselves, as if they had contracted some heretical disease, would cut them off, of which Aubigneus Hist. Univers. L. XI. Cap. 18. gives an example in the following:

(Start of French Quote 5)

The Lord of Mouvans was massacred at Dragvinax in Provence in hatred of his Religion & his heart was thrown to the dogs, and he killed and followed these same dogs, as heretics, because they had made it difficult to eat them.

(End of French Quote 5)

V.

Mansit ad nostram ætatem illud e Canis gestatione aut projectatione dedecus, quod cum probo cuidam Sacerdoti Anno R. S. MDCCII. illatum esset, cane mortuo in Sellam Confessionalem conjecto, eaque propter novi tribunalis erectionem petenti, atque illusorem suum gravissimis diris devoventi, prudentissimus Theogorum * dignissimum lectu consilium, eaque propter latina lingva a nobis donatum suppeditavit.

* *Philipp. Jac. Spen. Consiliorum Epistolicorum Parte ult. p. 562.*

Facinus illud ignoti hominis, canem mortuum e fimo trahentis, ejusque cadavere sellam sacris Confessionibus destinatam contaminantis, maximis profecto sceleribus accenseri debet: idque tanto magis, quo minus exinde commodum in patratorem redundat, nisi quod ea re vel damnabile odium, in doctorem suum, vel petulantiam insigni cum malitia conjunctam prodiderit: ut taceam de sacri loci profanatione, cui licet interna aut connata sanctitas tribui nequeat, veneratio tamen ob sacras actiones non deneganda erit: qua sublata profanus patratoris animus inque Numinis contemtum abreptus satis deprehenditur, magna profecto, insignique pœnitentia emendandus, si hujus noxæ veniam consequi voluerit.

Quod si facinus illud remoto cadavere, paucis consciis silentio tegi potuisset, optime quidem honori publico consultum putassem: posteaquam vero illud ad omnium aures non sine magna animorum commotione perlatum fuit: merebatur utique indignitas rei, cujus cum increpatione publica mentio fieret, nempe ut ignotus ille Sacrorum contemtor ad Pœnitentiam, Ecclesiæ Cives, ad animi pariter tranquillitatem, atque eam sapientiam traducerentur, nihil exinde damni sacris ædibus illatum esse.

Quod si ego meas ibi partes agere debuissem, hac sane occasione de publico & immani Confessionis & Absolutionis abusu dixissem, deque damnabili pœnitentiæ simulatione, de furto, quo maxima pars divinam veluti gratiam surripit: quo qui scelere contaminati sunt, omnino faciunt, ut coram tribunali divino, non nisi

V.

That disgrace from the gestation or projection of a dog has remained to our age, which was inflicted on a certain upright Priest in the year R.S. M. DCCII., when a dead dog was thrown into the confessional chair, and because of this he demanded the erection of a new tribunal, and because he was devoting his deceiver to the most grave dires, the most prudent of the Theogori * provided a counsel most worthy of reading, and because of this he has given it to us in the Latin language.

* Philipp. Jac. Spen. Consiliorum Epistolicorum Parte ult. p. 562.

That deed of an unknown man, who drew a dead dog from the dunghill, and with its corpse contaminated the chair intended for sacred confessions, must certainly be considered the greatest of crimes:

and all the more so, since it does not thereby bring any advantage to the perpetrator, unless it betrays either a damnable hatred for the doctors, or a marked petulance combined with illness:

not to mention the profanation of a sacred place, to which internal or innate sanity cannot be attributed, yet veneration for sacred actions must not be denied: which having been removed, the profane mind of the perpetrator, carried away with contempt for the Deity, is sufficiently reprimanded, and certainly a great and notable penance must be made amends, if he wishes to obtain forgiveness for this offense.

But if that crime could have been covered up by the silence of a few accomplices, with the corpse removed, I would have thought it was best done for public honor; but since it was brought to the ears of all, not without great emotion, the indignity of the matter certainly deserved to be mentioned with public rebuke, namely, that that unknown despiser of sacred things should be brought to repentance, and that the citizens of the Church should be led to peace of mind and wisdom, and that there should be no reason to bring it to sacred temples.

But if I had to play my part there, I would have spoken on this holy occasion of the public and monstrous abuse of Confession and Absolution, and of the damnable simulation of penance, of the theft by which the greatest part steals divine grace as it were: by which theft they are contaminated, and all do so, so that before the divine tribunal they are considered nothing but dogs, and are involved in the same crime with which that wretched despiser of sacred things has contaminated himself:

(continued on next page)

canes reputentur, parique scelere involvantur, quo miser ille sacrorum contemtor se contaminavit: quin imo tales putido cane fœdiores dixissem, a sacris nempe abstinente, quum impii verbo Dei & reconciliationis, impiis haud quaquam dato, toties abutantur, quoties animo vitiis devoto & devovendo ad Exomologesin & Absolutionem accedunt. Unde non omnino erraverit is, qui existimaverit divina veluti quadam concessione scelus illud perpetratum esse, nempe ut sub facinoris fœditate impii de Confessionis & Absolutionis abusu admoniti, sub tristi exemplo, licet invisum, attamen verum suorum scelerum præconem haberent. Hac nempe ratione, etsi non omnes, attamen si pauci in se conversi, Absolutionem prudentius petere, canumque impudentiam missam facere didicissent, factum fortassis foret, ut juxta benignam Numinis providentiam, ex gravi scelere boni tamen aliquid prodiisset, locoque scandali non levis animarum emendatio emersisset.

Jam cum illius Ecclesiæ Inspector officii sui partes bene impleverit, quod graviter severeque de isto scandalo dixerit, objurgato patratore ceteros adhortans, ut si quis facti conscientiam haberet, indicium faceret: ita ne Diacono quidem, æqualem increpandi auctoritatem habenti, vitio vertendum, quod in idem scelus fuerit invectus, modo perpendisset, sibi, hoc ludibrio sigillatim petito, cautius loquendum, nempe ne in propria causa zelum divinum, ex privati odii instinctu quadammodo adulterasse videri possit. Sane jus illud increpandi illud flagitavit, ut gravitatem facinoris vivis sisteret coloribus, ignotumque peccatorem ad veram malefacti agnitionem deduceret, periculum animæ commonstraret, vindictæque divinæ hac ratione provocatæ, vicissimque avertendæ modos doceret, de commutatione Peccatoris in melius Deo supplex fieret, totamque Christianam Sodalitatem ad idem a Deo postulandum instigaret.

Verum quod ad execrationem e V. Mosis Codice petitam inque caput patratoris devolutam spectat, eam sane vix, ac ne vix quidem cuidam mortalium imprecari vellem: quin imo, altero quopiam id audente, inter abusus verbi divini referrem. Sex

(Continued from previous page)

nay, I would have called such people more foul than a stinking dog, who abstains from sacred things, since the word of God and reconciliation, which the wicked have not given them at all, is abused as often as they approach Exomologesis and Absolution with a mind devoted to and devoting themselves to vices.

Hence he was not entirely mistaken who thought that crime was perpetrated by some divine concession, namely that under the foulness of the crime the impious, admonished of the abuse of Confession and Absolution, had under a sad example, though unwelcome, yet true, a herald of their crimes. For this reason, if not all, but at least a few converted, had learned to seek absolution more prudently and to make a mass of dogged impudence, it would perhaps have happened that, according to the benign providence of God, something good would have come out of a grave crime, and instead of scandal, a not insignificant amendment of souls would have emerged.

Now since the Inspector of that Church had fulfilled the parts of his office well, in that he spoke gravely and severely about this scandal, rebuking the perpetrator, exhorting the others, that if he had any conscience of what had been done, he should give evidence: so that even the Deacon, who had the same authority to rebuke, should not be blamed for having been led into the same crime, but should have weighed it, he himself, having sought this mockery separately, should speak more cautiously, namely, that he might seem to have in some way adulterated divine zeal in his own cause, deprived of the instinct of hatred. Indeed, he justly demanded that rebuke, in order to present the gravity of the crime in vivid colors, to lead the ignorant sinner to the true recognition of the wrongdoing, to demonstrate the danger to the soul, to teach the methods of divine vengeance provoked in this way and averted in turn, to make suppliants to God for the change of the sinner for the better, and to incite the entire Christian community to demand the same from God.

But as I look at the execration demanded from the Fifth Code of Moses and rolled upon the head of the patron, I would hardly, and not even hardly, wish to imprecate it to any mortal; nay, if anyone else dared to do so, I would refer it among the abuses of the divine word.

enim tribubus imperatum erat, ut in monte Ebal maledictiones illas in universum efferrent, unde sequitur, factum illud ad singuli cujusdam aut unius hominis execrationem institutum non esse, sed appendicem potius, & partem publicatæ Legis, qua Levitæ certis quibusdam noxis sigillatim nominatis Maledictionem divinam prædicebant, quam populus acclamatione sua solennique plausu ratam habebat.

Eadem ratione Maledictiones Cap. XXVIII. non nisi divinas pœnas denunciant in immorigeros constitutas, quæ maximam partem more fœderis Mosaici, (etiamsi spirituales & æternæ pœnæ non prorsus excludantur) hujus vitæ commodis adversæ erant, eorundemque privationem minabantur. Quâ autem ratione ejusmodi pœnæ in peccatores e sacris nostris hodie pronunciari possint, non satis equidem mihi constat. Sive enim illud fiat per imprecationis modum, tum ea, misericordiam Peccatori debitam, precesque potius flagitantem evertet: Sin vero per nudam annunciationem, ea profecto incerta erit, ignaro nempe Sacerdote, quid divina sapientia in Peccatorem decreverit. Ex quo constat, Verbi Præconem homini pertinacius aberranti divinam equidem iram, non vero pœnas temporales a Moyse dictatas comminari posse: illam enim capiti peccatoris instare ac veluti impendere certo asserere potest, has autem, revelatione destitutus, peccatorem insecuturas certo affirmare nequit. Eaque propter illud Diaconi factum bono licet fine susceptum, minasque posteris, & fructui ventris intentatas non probo. Etsi enim oracula divina pandant, justitiam divinam etiam posteros plectere parentumque noxas in stirpe vindicare posse ac velle: attamen dum eam veneramur, temeritatem nihilosecius cavemus, quominus pœnas illas alicui tanquam omnino insistentes denunciemus.

Eadem ratione ductus traditionem Peccatoris in manus Satanæ ad destructionem carnis improbo. Paulus equidem divino Spiritu instructus acerbam istam medicinam incestuoso ad veram animi conversionem salutarem fore prævidens, Apostolica potestate fretus, reum certis legibus Satanæ tradebat. At quum nos ea

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